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a sound background of search may we attempt to help the child to do likewise in collaboration with his own understanding and volition. Then, only, can he grow, motivated not by imitation, but by gradually acquired self-insight.

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To attain the utmost in result, the child's introspection should be developed but never by alienating him from his environments. This should enable him to perform every necessary <sup>function</sup> ~~function~~ without narrowing consequences and, simultaneously, lead him to more productive action both within himself and as he reacts to and, in turn, acts upon his external environments. In other words, our aim should <sup>be</sup> ~~be~~ to help him achieve an inter-related balance between his subjective self and <sup>outwardly expressed</sup> ~~outwardly expressed~~ behavior, a harmony with whose aid he would no longer waste his energies by striving to create for himself a <sup>shallow</sup> ~~shallow~~ lowly conceived, because externally-<sup>focussed</sup> ~~focussed~~ state of happiness. Rather, he will reach, as the result of conscious insight into his thought and conduct, a superior state of intelligent living which otherwise he could never know.

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Without such balance, there can be no controlled thought and action because this <sup>thinking</sup> ~~thinking~~ without paralleled affinity with action, deteriorates into slothful patterns of insensitive response, ~~and~~, as it does so, produces disintegrating effects which, although not at once apparent, eventually rob a person of all power of precise discernment. In time, he is only capable of imitative or instinctual behavior, having become gradually and unbeknown to himself incarcerated in a psychic prison cell.

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We may compare the results of being swayed by instinct to those of <sup>a parasitic</sup> ~~a parasitic~~ a parasitic creeper which, twining about a tree trunk, robs its host of vital nutriment, often to such an extent that both are destroyed.



Some will ask: "Is it not dangerous, this delving into the consciousness? What of the possibility of introversion and complexes of one sort or another?"

547a But we put <sup>our</sup> <sup>his</sup> questions <sup>to himself</sup> in the midst of experience. We ask <sup>he</sup> where-  
ever <sup>he</sup> we are and whatever <sup>he</sup> we are doing. It is the absence of self-  
knowledge which leads to the distortions <sup>that prohibition</sup> we encourage and even  
exploit under the name of complexes. These could never hold the adult  
captive were the child-man helped to explore his innate powers of  
intelligence, the birth-right of all. Insight into the possibilities  
of a more evolved and integral self is the way we are all seeking  
but which our instructors have failed to indicate to us. However, as  
we begin to search for insight, we understand the causes of our  
dilemmas, seeing the external difficulty mirrored in the confusion  
within.







All parents wish to help their child to succeed. Succeed in what?  
To help equip him for a happy, interesting life.

Let us consider what materials we choose to <sup>realize</sup> bring this ideal of ours, into realization. Generally speaking, we desire to secure for our children a better life than has been vouchsafed us. If the average parent were to consider his idea of a better life, he would find that it does not exceed the popular conception of success, including emotional harmony, which is instinctively conceived as being largely dependent upon that idea of freedom which is conceived simply in terms of lucrative values and social station as the most realistic and practical guarantee of successful living.



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⊗ But first we must examine ourselves to search out the meaning of 17  
our behavior, for only then do we find a means to approach intelligence  
without implanting a dead seed in the soil of another's mind. Only with



the child has not the faculties of reason, whatever the parents do will be communicated to and influence him, not in so many words but in accordance with their essential meaning.

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He will be influenced psychologically by the essential import, which tends to condition its nervous system in terms of its tensions, responses, reactions; all of its tendencies, which are there, it emphasizes or contracts.

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Thus it gives the child an unnatural sensitiveness to everything which has only a vexing quality in it, not the subtleties of intelligent keenness.

may naturally expect that the child is here as much as in the world. But (A) → (B) → (C)

The child may not know that its parents are there. but there is a psychological communication which takes place and the essence of what goes on about him which is part of the inner environment of the people who tend him. is what is conveyed. If the father fondles the mother but there is underlying tension and irritation between the two, the child gets the true impression of what has really taken place.

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It is the essence which is communicated. The appearance is secondary and does not deceive.

It is only in later life that the early sensitive natural intelligence which is receptive to the essential event, not the apparent event. That is the fact of a thing. It is through neglect of preserving the plasticity of human nature that it

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(over)



sees outward appearances more strongly than the inward facts of them and turns into the sense of suspicion, not quite believing what it sees.

It is like when parents spell words, the child gets the quality of the word, the malignant of endearing thing it expresses but not the local meaning.

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July 12th, 1945

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If we want to produce the utmost in teaching value, the child's inward experiences must not become externalized by inordinate stress upon outside things, but not by ~~emphaizing~~ <sup>emphasizing</sup> his inner life to the exclusion of the external environments about him.

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We have no grounds for believing that the two exist separately; therefore, in order not to weaken the thread of life which connects him subjectively to his outer activities, we must start from the fact that if his training is principally to acquaint him <sup>with</sup> him, and to adjust him to his outer world, the rest of him which is his inner side will remain the harassing enigma of his life, giving complex solutions associated with hostile struggles to the simplest of problems.

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It is most important, then, that his interests be not absorbed in a one-faced approach to life-experience for then he cannot himself evolve because he cannot learn from himself although he may evolve a world of magnificently intricate mechanisms.

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The nature of each human being is a road which he must travel to fulfill the purpose of life. On this road which is his nature he serves his apprenticeship. There are many roads and they are of unequal distances and according to the differences of human nature, so are the struggles unequal although the final goal reached, which is arrived at from different directions, is always



one and the same.

*P. 581*  
~~But~~ unless <sup>our</sup> each human nature becomes self-evolving, <sup>we cannot do</sup> our working and living, our struggles and pleasures, cannot accept that goal of intelligence. If we cannot perceive that goal of intelligence, we must <sup>then</sup> ignore it as the end of everything we do. And so our means for attaining security, determined by our aspirations for personal well-being, become merely the building of securities which eventually collapse in failure.

*P. 552*  
Since there is <sup>great</sup> variation in human nature but only one goal, each child is to be <sup>variously</sup> treated after the manner of its nature but based on the same foundation of fundamental value and aim.

This means that however different the treatment, it is all aimed at self-development. From the start which is birth, the child must receive certain definite attentions motivated by true, not feigned and artificially assumed emotional attitudes.

*P. 553*  
*for some kinds of human nature*  
*but the determinist*  
*not what we simulated*  
*attitude addresses the*  
*concerns that by*  
*the individual nature*  
*find attitude and*  
*being with me*  
*assimilate the*  
*in answer*  
*to diagnosis*  
*to attitude*  
*P. 554*  
If these attitudes are assumed, the true impression made upon the child in the post-natal period will be the nature of that assumption but not what the impressions is simulated to convey. In other words, there is no way whereby pretense can produce the proper results because where fundamental values are concerned, improper means never produce proper results. And to think otherwise is to be deluded.

All reactions of parents, what they think and what they do, all their activities, overt and hidden, becomes the child's first psychological conditioners. Even if



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What really helps to overcome uncertainty in human affairs is to spare nothing in starting the mind off on its way toward becoming self-sounding. Such help cannot be <sup>in order</sup> given too early but <sup>at all</sup> in order to be effectively given the parents who are the child's first initiators must learn to help themselves. Only the solving of this



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more than a theatrical setting for a staged play. But take these settings away and what have you but awkward creatures horrified at one another's unadorned vulgarity?



By imitative training is meant the usual but <sup>unnaturally</sup> abnormal <sup>25</sup>  
conditioning of the child which leads parents to rely upon <sup>22</sup>  
stimuli-devices, <sup>as play things</sup> which destroy the possibility for clear  
coherency of the inner life and activities. These devices  
are given <sup>much</sup> too early. A child's time should not be <sup>overly</sup> burdened  
with any of these, especially in its early stage, <sup>for any</sup> which makes  
for an undesirable extrospective overgrowth.

<sup>through these devices which are so often labelled as educational</sup>  
The child <sup>is</sup> trained to exert its energies in the  
outer world and to <sup>gaze over the future</sup> gaze about in <sup>in one</sup> the inner. This creates  
misty states of personality within him <sup>that</sup> which remain actively  
or <sup>passively</sup> inimical to its gaining a firmly grounded unity  
of intelligence which <sup>becomes</sup> is his character.

<sup>early</sup> As for <sup>word and number skills</sup> training designed to facilitate future <sup>scholastic</sup> academic  
and vocational <sup>adjustment</sup> success, that is, <sup>the introduction of the child to</sup> word and number skills, that  
too is taught with extrospective bias. This is so because  
<sup>these</sup> such skills are taught to be valued not at all for the sake  
of inner balance and self-reflective thought but entirely  
for the sake <sup>on behalf</sup> of the imitative values upon which future  
academic and vocational success are predicated. <sup>undoubtedly</sup> Though these  
skills <sup>no one</sup> undoubtedly pertain to the mind, they accelerate  
skill in memory. <sup>they go against introspectively obtained inner balance</sup> It is all done by mimetic reflex accompanied  
by an automatic emotionalism that fails to discern reflectively.

When the early and delicate introspective functions are  
too much disturbed by externalized diversions, their



(A<sup>5</sup>) To <sup>make good</sup> ~~correct~~ this <sup>deficiency</sup> (it is needful that <sup>- 4 -</sup> the outward activities of the child be equally balanced by introspective activities which <sup>are conspicuously absent</sup> ~~there are not~~ in popular ways of rearing it happily <sup>whereby parents aim to make life of their offspring</sup> ~~by making it~~ a thing of relative satisfaction, materially and psychologically. But this happy <sup>happily</sup> ~~happily~~ <sup>coordinative</sup> ~~coordinative~~ powers, instead of growing in sensitivity, <sup>it</sup> suffer numbing which also reduces the sensitivity of apprehension to activities <sup>in</sup> ~~performed in~~ the outer world.

becomes a confining quality when the attention is enjoyed during his early upbringing classes, although the longing for Coarseness of extrovertive behavior is shown by the habit of people to require loud stimuli, by their inability to be <sup>harshly + construct</sup> alone, by their insensitivity of sex desire, their <sup>insensitiveness</sup> ~~insent~~ ivity to thought, their lack of concern for human values.

for it continues to exist. So that the self-assuredness which is the usual condition of the All these unconscious crudities of reaction demonstrate their lack of introspective sensitivity which is most deepreachingly affected at the start of life. (A5)

There is then an <sup>kind of sensation</sup> active emotional and mental excitations <sup>or impulses</sup> but without any original attempt to realize the value-implications which lie <sup>or connected with</sup> within every psychological action — <sup>and</sup> which is the only thing of worth to be experienced. The

But the longing to  
polic through life  
which is what this  
is a matter of  
only ~~appreciation of~~ <sup>and</sup> values which they will <sup>appreciate what</sup> (have will be to do  
those mores having to do with self-love with which they

is near the aim of have been systematically impregnated. But as for impartisan  
dividing the knowledge value which is not self-prejudiced, <sup>we</sup> they will have no

7 living without inkling thanks to ordinary upbringing which rigs the reason

from unhappiness and the emotions with imitative precepts of value that

give some immediate personal satisfactions but ~~devoid of the~~ <sup>can</sup>

inward adjustment knowledge of value that clarifies living.

Being dead to this evaluation sense, man suffers not

without generally because he is in the process of learning to break away from

*and possibly from* his limitations but for the not learning as the result of  
*in a continuing process*

the self-centered primitive idealisms exercised upon him  
out of uncommunicating parental solicitude  
We have been made all averse to

disorganization. from his earliest youth. We have been made so averse to the struggle which is in any way connected with a fuller

~~The only way~~ the struggle which is in any way connected with  
tangible ending can be obtained of how this may be done is by proving in and

with our own persona the reality of ~~the~~<sup>our</sup> ~~meaning~~<sup>attitude</sup>. there can only  
be for us, as for our children,



27 26

~~Realistic endeavor~~  
~~So much time is spent~~

understanding of ourselves, ~~that~~ <sup>Realistic endeavor</sup> would give us all the things for a fraction of which we now struggle our lives away just to feed and clothe our bodies and to provide a few hours of leisure in old age. So we work and struggle to accomplish our selfish ends, and thus cut ourselves off from real accomplishment.

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This wasteful and devastating way of existence which strives <sup>for</sup> ~~to build~~ ever higher standards of living does so but at the cost of life itself. <sup>So much time is spent</sup> ~~We spend so much~~ time in the <sup>early rearing</sup> ~~nurture~~ of the human being to make life selfishly comfortable for him that there is no time and comfort left for living. And it is only the mind left to dote exclusively upon the outward things that keeps the truth of its unintelligent behavior from itself.

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Therefore, if one begins to train the mind so that it ~~will~~ view the possession and mastery of outward things and skills as the sole criteria for prosperity and happiness, one should not find it strange that there can be no escape from the involvements <sup>ing</sup> ~~which~~ follow from this <sup>and</sup> ~~and~~ which makes of life a confusion <sup>and an</sup> ~~of~~ uncertainties that leads to no clarifying solution no matter how many tears our troubles make us shed.

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*The development of communication is a process of learning to communicate with others. It is a process of learning to communicate with others. It is a process of learning to communicate with others.*

*intimate observer and not as one who is always escaping such intimacy. This will naturally facilitate the child's communication with himself which is the best way to employ the time of early infancy. And when later the child craves to expand its activity and to have adventure, these will not be mere expenditures of energy but be filled with the adventure of finding his way to a self-comprehending self that grows in thought and freedom of action without setting limitations to the growth of others.*

*P. 572*  
*The purpose of childhood is to encourage the mind to know its own limits. It is to encourage the mind to know its own limits. It is to encourage the mind to know its own limits.*

*P. 573*

*This is a life-long adventure which when begun in infancy makes for maturity of development without loss to the child.*



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Essentially, the child  
4 demands of self in  
the child ~~demands~~ <sup>is to</sup>  
it be by itself, understood  
by ~~the child~~ <sup>himself</sup>  
~~stimuli~~ <sup>unconscious, through</sup>  
not to remain in a  
vicinity. The thing is  
that is enough to show  
it. And  
in the long run  
P. 575  
things by itself, may  
be supervised - the  
parent has many things  
to be in connection with  
the child's development  
and ~~affection~~ <sup>affection</sup>  
requirements

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But it is not enough to let the child be by  
itself whether supervised or unwatched - though it  
would be good if the parent were to watch the child  
not because it would do something strange but to  
approach his or her own attitude to the child.

There are two circumstances where the attitudes of  
parents may do hurt to the child, the first being  
the uncurbed expression of poor emotional attitudes  
as resentment, worry, irritation, etc., the second  
being their artificially inhibited expression, that is,  
behavior marked by artificial inhibition of them.

There are three alternatives: one is to try  
to see one's nature and, by dealing with it, to achieve  
a more balanced self-relationship. The second alternative  
is to give the child to the care of one ~~one~~ ready  
to bring forth the best in the young life.



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natural circumstances, naturally suited to man - that which his very state of evolution demands of him.

P.602

The right mental circumstances is to make <sup>ones self</sup> yourself ready to be a parents to be able to raise ~~it~~, to educate the child intelligently. But before <sup>he is sent off</sup> you send him to school, there are six years and - including the prenatal, there are seven - during which the average child lives, whether in wealth or poverty, <sup>upon</sup> ~~on~~ a mental dungheap.

The question is: are ~~the~~ parents themselves ready to educate their child, ~~because it is not a question~~ of being able to afford the hiring of professionals to educate; considering that the average run of professionals, <sup>as compared with the average parents are</sup> ~~is~~ equally as incapable of developing the best in the child ~~than are the average parents.~~

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<sup>the question divides upon in answer</sup> But how much education <sup>will</sup> can the parents themselves give to the child and are they ready to do <sup>will acquire and</sup> so? Such <sup>as a matter of course, as</sup> basically important questions which the intelligent <sup>though rare</sup> parent ~~who is rare~~ will put to himself are entirely absent from the array of interests of the average parent who from infancy on endows his child with purely wordly interests so that he will outleap ~~his~~ future competitors.

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What does the average parent say? "My child will have a better opportunity than I did." "He's going to have the things I didn't have, more wealth, more schooling, everything will be better." And all this concern for the better deals exclusively, it seems, with material matters. "My son may be a priest but he's going to be a bishop." There is no desire, no yearning <sup>for</sup> "my" child to be a worthy son of God. The yearning is entirely embedded in possessive qualities, not those which release and free man from his continuously acquired impediments which <sup>so beards</sup> the average person, ~~so retains.~~

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All we <sup>give</sup> the ~~a~~ child is settings, no intrinsic growth. <sup>for what is constituted as</sup> Our growth and education in connection with the child's progressive needs is no



which accomplishment alone gives enduring satisfaction.

*man has no more*  
The only satisfactory happiness for man, then, is  
*P 583* to mature so that he can emerge from the dream-world  
of happiness that has nothing but unhappy awakenings.

*P. 584* More fertile continents of mind cannot be reached  
without ~~bringing into activity~~ *calling upon* the potential faculties  
of our natural intelligence ~~that grows into correctness~~ *that presently exists in potential form*  
of seeing, and transmutes weak desire into able willing *ness*  
to grow which does not need to be hammered out of us  
by the harshness of circumstances. But no seven league  
boots of imaginative willing will help us to span the  
gulf that lies between ignorant and intelligent  
struggle.

*P. 559* The self-education of parents involves greater  
difficulties than that of children since parents are  
in a state of hardened complexity whereas the child  
has the advantage over them (by virtue of its pliability) *(?)*

*and because* It is more possible for the child to learn rightly  
than it is for adults, and as the path of such learning  
is always marked by great difficulties, parents may  
easily delude themselves with wishful solutions to their  
problem of learning, of which the major one is to  
acknowledge the difficulty of all right learning.

*He seldom or  
few people of  
forced learning  
cannot take  
answer up or  
learning of children*  
*But,* To find the right direction of learning, *no power* one must  
*seek so* find one's way *to* in oneself. One learns to take one's  
place with assurance inside of oneself as the  
impartial observer of one's every action which alone  
and by a slow process of *acquiring* *him* gaining skill gives us a true



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They must, be  
convinced, a  
learning, a  
a learning, a  
a learning, a

problem of parents can solve the problem of child care  
which can never <sup>really</sup> be answered by reliance upon the blunted  
aid of technical advice. <sup>Can only be answered by child guidance</sup> For the parent comes before the  
child and therefore child education in the practical  
sense which is the only effective sense must be precluded  
by parents interesting themselves and becoming active  
participants in the education of their own natures, so  
as to lift the level of their maturity whose adequacy is  
taken for granted mostly because of chronological age.

P.582.

We have got to learn first to see that our actual  
condition of living <sup>is not</sup> ~~is not~~ proper to the condition of  
well-being we seek. It is a <sup>thing</sup> of learning all over  
again not by acquiescing to and relying upon professionally  
prescribed methods of adjustment, <sup>but</sup> ~~but~~ to enter into  
steadily closer companionship with our presently  
functioning natures. <sup>Through this</sup> ~~Through this~~ we gradually achieve  
the proper adjustment to happiness which we always seek  
or assume we have but which is always a step removed from  
us. We realize not at all that the ways happiness is  
sought must be compatible with the end of happiness  
itself which is growth and not immediate contentment.

P.583

And why it  
is because  
is because  
is because

And why it does not rest upon immediate contentment  
is because our present state of being <sup>must be adjusted</sup>  
through actions of growth - the only means which we have -  
to the end sought which is full independence resulting  
from growth. This removes us from the bounded to the  
boundless, from conditions of abject dependency upon  
men and things to absolute freedom of association, to  
happiness as we revive and enrichen our personalities



to know what values will be highest in <sup>his life</sup> ~~our~~ lives whether  
~~our~~ <sup>his</sup> most decisive aims will be endlessly directed toward  
material goals or toward the growing of <sup>his</sup> ~~our~~ own nature<sup>s</sup>.

<sup>he follows that the</sup>  
~~The professional's qualification are mainly determined~~  
<sup>will have</sup>  
~~by academic skills. But this teaching has~~ only a negative  
application to spiritual soundness - which is also  
mental and emotional soundness - and which has nothing  
to do with ~~our~~ opinions of rights and wrongs but only  
~~to do~~ with an inner process of self-rectification in  
which conjecture disappears and knowledge reveals itself.

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And though one may not know the criterion-essence of  
soundness which <sup>quickly re-achieves balance & self-rectification</sup> ~~directs~~ self-rectification, it never-  
theless exists in us and only functions consciously  
when our natural efforts to arrive at truth are not  
scattered. This inherent and awakening criterion of  
soundness is always at work in us to improve the quality  
of our behavior while <sup>substance to</sup> ~~learned~~ opinions of right and wrong  
help us only to become <sup>out</sup> ~~inveterate~~ and deliberate compro-  
misers ~~so~~ that eventually the desire to take advantage  
of others becomes irresistible. ~~And although such actions~~  
~~are known to us, their implications are not, all of which~~  
<sup>all of which</sup> ~~contravene~~ <sup>involuntarily against</sup> the possibility of healthier human relation-  
ships.

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All things strive to be free from their wants and to  
be free from our wants, whether we know this or not,  
we must be free <sup>ourselves</sup> ~~from~~ ignorance. Every acquisition demands  
the giving up of something even in the lowest forms of  
life. And the higher we rise, the higher we reach, the  
more it is done at the cost of a lesser thing which <sup>now</sup> ~~now~~

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may well <sup>have been</sup> ~~be~~ our support but <sup>is</sup> no longer necessary in the attainment of the better.

We <sup>decide to</sup> have a child thinking that it will populate our loneliess or strengthen the bonds of marriage. But when the child comes we have to give up many things. If we do not think so, we just deceive ourselves <sup>as we will desire</sup> for conditions <sup>conditions</sup> come which force us to ~~do so~~. When <sup>we are</sup> the parent is rich, <sup>we</sup> he will not have to increase his efforts to work but <sup>we</sup> he will place a certain portion of <sup>our</sup> his happiness in the existence of the child and so be often disturbed and worry when the child is not well. And if <sup>we</sup> he does not care for the child, its very existence will be an irritant to <sup>us</sup> him.

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If <sup>we are</sup> the parent is poor, then <sup>we</sup> he will have to increase <sup>our</sup> his hours of work and of course spend more of <sup>our</sup> his time that <sup>we</sup> he would otherwise have used <sup>for rest</sup> to rest with the child. Although the child will give <sup>us</sup> him pleasure, it is still a responsibility which will bar <sup>us</sup> him from fond activities. Of course, the chil's very presence may be needed for the development of <sup>our</sup> his own person but, again, not without the giving up of something.

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<sup>But while</sup> Most parents know that they will have to give up something for which the presence of the child will compensate. <sup>slowly</sup> But this giving up of things does not necessarily benefit the child. The parents' giving up time to <sup>less</sup> the children does not necessarily benefit them if the companionship is a mere desire to discard personal loneliess <sup>now with</sup> and the necessary physical chores associated with the care of the child are an imposed dutiful act.

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<sup>Does it matter how it is done?</sup>



And why it does not rest upon immediate contentment is because our present state of being, of thinking, feeling, and doing, must be adjusted through actions of growth - the only means which we have - to the end sought which is full independence resulting from growth. This removes us from the bounded to the boundless, from conditions of **abject** dependence upon things to absolute freedom of association, to happiness as we revive and enrichen our personalities which accomplishment alone gives enduring satisfaction.

The only satisfactory happiness for man, then, is to mature so that he can emerge from the dream-world of happiness that has nothing but unhappy awakenings.

*Have copy*



~~instructs~~ <sup>instructs</sup> ~~nurses~~ <sup>nurses</sup>  
~~schools~~ <sup>schools</sup> ~~and~~ <sup>and</sup> ~~parents~~ <sup>parents</sup>

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The training that nurses and child care agencies give  
is <sup>mostly</sup> ~~all~~ based on ~~academic~~ knowledge <sup>so that</sup> and it is just  
<sup>and very rare</sup> accidental <sup>the</sup> that the natural intelligence <sup>the young</sup> receives any  
development through any of these. Professional aids depend  
upon and are rated by their academic <sup>application</sup> qualifications  
<sup>as a process that</sup> which does not help one to acquire <sup>no intelligence that is</sup> ~~that are~~ able to  
discern qualitatively, that is, to appraise the quality  
of <sup>one's</sup> our actions as they take place within and through <sup>them</sup> us,



According to a report dealing with the nurseries conducted at the Kaiser Shipyards in Oregon and appearing in The New York Times of November 17th, whether or not such educational service should be extended when peace comes will depend upon "how many women remain in industry when peace comes."

*Any decision*  
*Not Used*  
~~Now this seems to be an unhappily arrived-at decision for it is~~ left to the logic of events; not to the logic which one arrives at actively sifting, <sup>is neither happily arrived at nor productive of a happy conclusion</sup> by searching out the meaning and value of events. Drifting with circumstances has never turned out so well as has thinking on the part of those qualified by knowledge of a particular problem. Moreover, what is properly thinking insists upon discernment in contrast to uncritical acceptance of statistics which, though meaningful in themselves, have often a different meaning from that derived from them.

To take but one instance in point, the recent growth in popularity of nursery schools, ~~as demonstrated by increase of attendance and the fact that certain nurseries operated by industry are now run upon a twenty-four hour basis,~~ does not - though some would have it so - in any way justify their continued existence. All that this popularity may be said to prove is that we are now at war and, faced with the necessity of defeating our foes, ~~are now~~ calling upon mothers so as to increase ~~our~~ industrial output. <sup>or that mothers find it more convenient to</sup>

*P. 593*  
In the Times report, mention is made of a staff of "scientifically trained workers." <sup>nursery school managers are well-trained pedagogically,</sup> Granted that this is so, and that they are all of expert calibre; but what of the failure to give training in child care to mothers and fathers? Through the intervention of these experts,



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the latter are thereby relieved of the travails of parenthood and, not only of these, but of the joys and profoundly educational satisfactions which go with or, rather, should go with the having of children.

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~~It is one thing to adopt the nursery as a temporary war-time expedient - though this is debatable in the light of the widely-publicised availability of workers in non-critical industries - and quite another thing to make it part of our permanent educational facilities.~~ Specialization is doubtlessly of value in industry; there can be no doubt that it has made enormous contributions to our wealth. But specialization in the care of young children, that incalculably rich mine of human opportunity, must, ~~it seems to the writer,~~ rob fathers and mothers not only of the affection of their offspring, but of the privilege of teaching them to live well. This privilege every good parent desires for his child though for lack of knowledge this desire is diverted by ~~another parent's~~ into shallowly wasteful channels where eventually it sinks quite out of consciousness.

P595

Teaching that will fulfill this noblest of human ends is not available in any privately run or publicly supported nursery known to the writer. In those that we have, children learn mainly from each other which, while desirable enough, does not afford them the opportunity to learn from intimate contact with more mature people, from parents and older brothers and sisters. Of course, there is in every nursery one or more adults present to look after the children. But unless a staff member be of exceptional skill and of immense human sympathies - and this is the crux of the matter for if she were so, no possible exception could be taken to the nursery - she can give but a moiety of that loving attention and service which many fathers and mothers, even those that are grievously harrassed by poverty, both can and do give.

P596

It is admitted that parents who devote themselves to their children



14  
character, why should we not now cope with the problem of poverty if that is what causes parents to relinquish their care to a substitute. Not only is the nursery a substitute but it is a dangerous one because eventually it would do away with not only the poor home but the good home. And with the good one would go the model of a more liveable world where men will cease to play with swords. Or if, as some may argue, it is not material poverty but poverty of mind and of the atrophy of elementary human feeling which leads to such relinquishment, then let progressive educators, physicians, parents and all others who are concerned with this problem, devote themselves to the re-education of today's parents through every medium of popular information. Through the school, they could also see to the inculcation of parental responsibility in those who will be tomorrow's parents. Then, no human being, for the sake of some frippery, for the fleeting pleasures anticipated through purchase of some gadget of plastic, could be persuaded to abandon his children and, not only that, but his own chances for future happiness in their affection. For only the children of responsible parents cherish and secure them in old age, never abandoning them to the loneliness and querulous or quiet heartbreak of another kind of institution, one designed to shelter the destitute aged.

P598

There is also the problem of the woman who is ambitious for a career and who would yet have children. By all means she may have both, but ~~only~~ - and of course there is no must about it - if she is prepared to give them the best that is in her. Certainly she cannot do this unless ~~she stays at home for at least the first five years~~ <sup>with the child</sup> ~~or the child's life~~ the most critical period of a human life for it is then that one either learns to solve his problems for himself or to become a human derelict so far as intelligence is concerned. That is why parenthood is a full time job.

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P  
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without thought of self will often fail with them through lack of knowledge. <sup>they do not</sup> Yet only the knowledge is inadequate, not the desire to bring independence and happiness to their children. And lack of knowledge can always be corrected.

P597

On the other hand, when those in charge of twenty or thirty children in the nursery have only an average interest in them - though this fact be successfully camouflaged with the <sup>a proper proper confidence</sup> latest of pedagogical theories - then how can they possibly be known as they must be known is they are to mature into persons of integrated thought, feeling, and conduct? It is possible to teach them proper toilet habits, to have them sing nursery jingles, and to persuade them to play "cooperatively" with other children, which is to say, to divert them from serious learning - which, by the way, is not without its joy. But it is impossible, as one sees parents everywhere doing, to give children a persuasive example of sacrifice. And in this example, when it shall one day be guided by reason <sup>and</sup> not by blind instinct, lies the hope of the world.

Let us consider this further for we are here dealing with the most critical of problems that can face a civilization, the nurturing of those who are later to sustain it and, it is to be earnestly hoped, to advance it. Even as those who have gone before them, the young ~~even those who are now in the womb~~, will be faced with the problem of achieving peace. We may make plans and depositions for them. We may set up international tribunals and leagues of nations and go on to implement these with a vast police force. In final analysis, <sup>however,</sup> the success of such measures will depend upon the character of the human of the human being that will carry them out either to mediocre or beneficent effect.

P.598

But if we wish to provide our children with the most reliable



There is no nation which has not enough  
and to spare to permit all parents to care  
for their children during the formative years.  
All that is needed is the moral sense to permit  
a more equitable distribution of what we have.  
Then the future generation of which we like to  
make so much in the way of oratory will be  
given not just benevolent words, supplemented  
by a hot dish in <sup>the</sup> ~~some~~ nursery, but a chance  
to be the beneficiaries of the devotion of  
those who have brought them into the world.

Not used



Again, it is no solution to hire professionals  
to educate ~~your~~ children. <sup>After</sup> ~~For~~ after all, the  
average run of <sup>teacher</sup> ~~professionals~~ is as incapable of  
developing the best in the child as is the  
average parent.

*Not used*



599

To build soundly the future well-being of the life that has been put into one's charge calls for no less than twenty four hours a day of vigilant thought and care. Then, the first five years dependably established, the mental and emotional natures stabilized though not made insensitive, the child, for a few hours of the day, may safely be permitted to attend kindergarten or elementary school. Then, the mother may safely go on with her career if she so desires.

P600

This will also apply to the father as well. He should not be so fatuously obsessed with his career that he has not the time to make the acquaintance of his children. Neither should any civilized community permit any member of it to come home from his work so exhausted by its strenuous demands that he has not the energy or the interest to communicate with his child, to play with and to teach it, and to be at his mental best when he is in its company. For here, at home, he, as the mother, has his <sup>finest</sup> best opportunity. He has the privilege of learning to be a father in heart, in mind, and in solicitous deed, not merely in virtue of a biological event. The good father will never consent to delegate this responsibility to another. He will be as a teacher to his child and, in turn, be taught by it of the divine possibilities forever inherent in all children. So, both father and child, both teaching, both taught, will be as comrades and that comradeship will reach out towards others so that none will lack for the things which nature provides in such abundance for her children.

There is no nation which has not enough and to spare to permit parents to care for their children during the formative years. All that is needed is the moral sense to permit an equitable distribution of what we have. Then, the future generation - of which we like to make so much in the way of oratory - will be given not just benevolent words



supplemented by a hot dish in some nursery, but a chance to be the beneficiaries of the devotion and experience of those that have brought them into the world.

*is not wholly condemned.*  
The writer does not wholly condemn the nursery school. Certainly, there is need for the work that is now being carried out in a few such as The Clinic of Child Development at Yale University which is so expertly guided by Dr. Arnold Gesell. Also, in certain extreme cases and with the advice of a psychiatrist, it may be better that a child be cared for at a nursery than in the home. However, outside of ~~these~~ <sup>these</sup> few exceptions, he can admit neither their necessity nor value, and that is why he urges that the whole matter be now reviewed by qualified educators, by physicians, social workers and, yes, why not? - by parents.

These may be willing to meet and to exchange dispassionate views as to the desirability of continuing with nursery schools at the close of war. Through sharing the facts that they have at hand, all, working together, will make it possible to reach intelligent decisions in regard to the education of the - for the present, at least - pre-school child.



We may also suppose that wealth facilitates the education of our children by making it possible for us to employ professional caretakers such as nurses, private tutors, etc. Or we may think that it is of value because <sup>or by permitting</sup> ~~it permits~~ us to enroll the child in a nursery school at an early age. But this, though we may find it convenient for ourselves, is by no means an advantage to the child we have brought into the world. It does not assure him the best education <sup>so he is equipped with</sup> which is that discipline and no other that knows how to build natural intelligence. And this is the most important intelligence for any human being to have because the having or not having of it makes for intelligent or unintelligent living regardless of the amount of academic or intellectual intelligence that may be acquired.

*Not used*



P 601

<sup>But</sup> as parents naturally want their children to be more equal than themselves to the demands of life, they must necessarily make very great efforts to give the mature aid needed for the acquisition of such competence in their children. And while wealth may contribute to <sup>this attainment</sup> such competence by making <sup>available</sup> possible the necessary freedom of time <sup>for parents</sup> to devote to themselves and their children, it is by no means the decisive factor because time, without seizing upon the opportunities which time gives and struggling hard with them, is useless.

<sup>we may also find that wealth prevents the education of our child</sup>  
~~to be able to make such~~ provision for the child as <sup>by employing</sup> the employment of professional caretakers <sup>such as</sup> nurses, <sup>or private tutors, to enroll it in</sup> or the teacher of a nursery school. <sup>But this</sup> is not an advantage, is not assuring the child <sup>the</sup> best education.

in the sense of building natural intelligence, <sup>and this is</sup> which is the most important intelligence for any human being <sup>to have</sup> because the having or not having of <sup>it</sup> this intelligence makes for intelligent or unintelligent living regardless of the amount of academical and intellectual intelligence that may be acquired.



P. 609

Without such balance, there can be no controlled thought and action because thinking, without paralleled affinity with action, deteriorates into slothful patterns of response. As it does so, disintegrating effects are produced which, though not at once apparent, eventually rob a person of all power of precise discernment. In time, he is only capable of imitative or instinctual behavior, having become gradually and unbeknown to himself incarcerated in a psychic prison cell.



4  
The submergence of reason <sup>by instinct</sup> instinct, viewed from the aspect <sup>of</sup> of human history, has far-reaching, generation-to-generation effects for when any action occurs, it produces both immediate and far-flung influences as it, in turn, was the <sup>sequent</sup> of such influences. Frequently, it is only when an action is long past that the influences generated by it and still at work culminate again into a definite and noticeable reaction whose causative factors (which may be referred to as the totality of antecedent influences), are generally traced to all sorts of extraneous origins or motivating agents. It is obvious that such causal analyses prove nothing except the incredible ineptitude of our thought.

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P 611  
Having <sup>had</sup> contact with and experience <sup>of the</sup> nature of both aspects of human behavior, the introspective and the extraspective, the meaning of the one will not contradict the meaning of the other in the teacher but help him to clarify both without any fractions missing. Which will result in vital proofs stimulating vital learning to be, in turn, absorbed in actively intelligent teaching and living.